AN ENDEAVOVR OF

Making the Principles of Chriſtian Religion, namely the Creed, the ten Commandements, the *LORDS* Prayer, and the Sacraments, plaine and eaſie:

Tending to the more ſpeedy inſtruction of the meaneſt capacities, and weakeſt memories.

And for the making triall alſo of their underſtandings, who though they have attained ſome meaſure of ſaving knowledge, yet through the weakneſſe of their abilities cannot expreſſe even that which they doe conceive.

By HERBERT PALMER.

The fourth Impreſſion.

The Preface is ſpecially to be heeded.

Hoſ. 4. ver. 6.
My people are deſtroyed for lack of knowledge.
Iohn 17. ver. 3.
This is life eternall, to know thee the only true God, and him whom thou haſt ſent, Ieſus Chriſt.

LONDON:
Printed for *Thomas Vnderhill* at the Bible in Woodſtreete. 1644.

3

A Direction to the Chriſtian Reader, concerning the reaſon and uſe of this Way of Queſtions and Anſwers.

CHriſtian Reader, Thou haſt here an endeavour of making the Principles of our Chriſtian Religion plaine and familiar, even to very weak capacities, and eaſie to be remembred, even by very weak memories.

How fit it is to peform this, though thy own experience will beſt inform thee, if thou be pleaſed to make triall of it toward any thou haſt care of, yet thou maiſt partly conceive, if thou wilt take along with thee the reaſon of the compoſition of it in this forme, and the drift aimed at by the Author, which will alſo direct thee to make right uſe of it.

Whereas thou canſt not but obſerve at the firſt view, both a double ſort of Anſwers and a double ſort of queſtions; That is done, becauſe the Author conceives that neither ſort alone will ſuffice to drop in knowledge into narrow mouth'd veſſels, for whoſe ſake this labour hath beene undertaken. Experience hath taught him this, and he is willing to teach it thee better cheape. I

For the Anſwers (to ſpeak of them firſt) obſerve in them firſt their brevity: ſecondly, their compleatneſſe: thirdly, their eaſineſſe. 1. One ſort of them are unfeignedly as briefe as may be; only *Yes*, or *No*: and yet even they will be of good uſe for inſtruction, but eſpecially for triall. 2. Of the other ſort alſo ſpecial care hath been had, to make them all as ſhort as may be (conſidering their compleatneſſe) that the weakeſt memory may not juſtly complaine of burthen. II.

Then for the compleatneſſe of theſe Anſwers, take notice, 1. That they are all framed into entire ſentences of themſelves, without depending for their ſenſe on the foregoing queſtions. Hereby the learner ſhall have a ſtock of Divine Truth in his head, even though

he ſhould forget the queſtions. And withall, this may help to prevent a common error obſervable in divers learners; who when the ſenſe is ſhared between the queſtion and the Anſwer (as for brevities ſake it is uſuall) forgetting the queſtion, oft give the Anſwer, which they have learned by rote, to a wrong queſtion, to the great confounding of their underſtandings: which cannot ſo eaſily be here, where the Anſwer carries ever a full ſenſe in it ſelfe; beſides that for the moſt part it repeats part of the queſtion. 2. Theſe anſwers, though ſuiting directly to the firſt or head-queſtion of every diviſion, yet alſo agree fully to every one of the under-queſtions, by joyning but the brief Anſwer *yes*, or *no*, which is placed at the end of the queſtion, & making it the beginning of the larger anſwer.

3 Theſe anſwers are alſo remarkable eaſie, by reaſon that there is not a word in any of them, but hath been before in ſome of the Queſtions of the diviſion. And ſo after the learner is but little uſed to them, he will ſoon get the anſwer, as having it altogether or in parcels, put into his mouth before in the Queſtions, and after he hath once learned them, he will the eaſier both underſtand and remember them upon the rehearſall of the queſtions again, or even ſome of them.

III. Now concerning the Queſtions: Firſt, as there 1 ever more then one Queſtion belonging to the ſame diviſion and full anſwer; ſo ordinarily and as oft as could be with convenience, the firſt queſtion is general, and therefore printed in a different Charact as the anſwers alſo are: And then the following queſtions are ſub-diviſions of that into more particula ſo to help to make the meaning of it more plain. 2 condly, where ever the nature of the generall que on would fairly beare it, and that it could be with multiplying too many queſtions under one head, under-queſtions are by way of disjunction one cr to the other: *Is it ſo? or ſo?* directing to own the tru

anſwering *Yes*, & deny the falſhood or falſhoods (for oftentimes they are more then one) by ſaying *No*. Yet now and then it could not well be avoided but they muſt be all of one ſort, & ſo the brief anſwers of that diviſion, all *Yes*, or all *No*. But theſe are but few if compared with the reſt. Thirdly to every queſtion there is a proper anſwer fitted. To the head-queſtion the larger anſwer ſuits fully; to the reſt, the brief, *Yes*, or *No* over againſt it, beſides the light it hath from the larger anſwer, as was noted before. So that in teaching or examining any one queſtion may be asked alone, or at the moſt borrowing but a word or two out of the foregoing queſtion (which is ſometimes left out to ſpare the trouble of repeating too often the ſame common and plain words) and even the anſwering ſo any one queſtion of a diviſion (if done with underſtanding & diſcretion) wil be cleerly ſo much progreſſe in the knowledge of divine and ſaving truth, and lead on fairly to more. Fourthly, the totall number of the head queſtions and larger anſwers amounts not to any great proportion, and ſo will be the ſooner learned and eaſilyer remembred: and the under-queſtions and brief anſwers, though making the volume ſwell, yet diminiſh the difficulty both of underſtanding and memory: and by the advantage of them, the author hopes that nothing neceſſary to be known by way of foundation or principle is omitted, or left without ſome clearing. 3 4

After all, the method and way of teaching theſe queſtions & anſwers to yong beginners may be this: Firſt, read over to them all the queſtions of a diviſion together, without expecting any anſwer at all from them at the firſt. Secondly, then go over the ſeverals, and ſee what anſwer they can now make to the head-queſtion by having heard the under-queſtions, containing among them the full anſwer. Thirdly, if they cannot doe this, then try whether they can diſcerne the truth from falſhood, by anſwering yes or no IV 1 2 3

4 to the under-queſtions ſeverally. 4. if this yet be too much for them, then teach them thoſe brief anſwers
5 in order. 5. being perfect in the briefe anſwers of that diviſion (and not before) teach them the larger
6 anſwer. 6. In examining when they have once learned all the anſwers of a diviſion, ask the head queſtion twice, namely, firſt and laſt, that ſo the larger anſwer may ever be made to the Head-queſtion, and ſo proceed to another queſtion in due ſeaſon.

Now the God of all wiſdome & grace, who hath graciouſly promiſed, that under the kingdome of Chriſt the earth ſhall
Iſay 12.9 *be filled with the knowledge of the Lord, as the waters cover*
Iſay 54. *the Sea, and particularly that all our children ſhall be taught*
3. *of him: vouchſafe for Ieſus Chriſts ſake, and through him our great Prophet his bleſſing, as upon all other meanes uſed by any, ſo upon theſe weake indeavours of his unworthieſt ſervant, that by them, thou (whoever thou art) that thinkeſt good to attempt the making uſe of them, maieſt for thy ſelfe and thine, finde ſome help toward the more eaſie overcoming the conceited inſuparable difficulty of making thoſe that are not booke learned (as the phraſe is) attaine to any meaſure of underſtanding in matters of Religion, ſo as both thou and they may be both the more willing and able to teach and to learne, untill we all come to the bleſſed perfection promiſed,*
:. 31. 34 *when there ſhall be no more neede of teaching every man his*
eb. 8. 11. *neighbour, and every man his brother, ſaying, Know the Lord, becauſe all ſhall know him from the leaſt to the greateſt: comming all in the unity of faith, and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.*
hef. 4.

I end with a double ſuit to thee. One, that according to thy knowledge, thou be carefull to walke humbly, holily and juſtly: The other, that receiving any good by this little work, thou pay the Author, (though unknown to thee) by affording him a ſhare in thy prayers: in which latter he promiſeth againe to requite thee, whether knowne or unknowne; as being ever

Thine in the Lord Ieſus Chriſt,

HERBERT PALMER.

Questions and Answers tending to explaine the Articles of the CREED.

Question 1.

WHat is a mans greatest busines in this world?

Is it to follow the world, and live as hee list?

No. *Or*, Is it to glorifie God, and save his own soule?

Yes. 2 Q. *How shall a man come to glorifie God and save his owne soule?*

Can they do so that are ignorant?

No. *Or*, They that do not believe in God?

No. *Or*, Do not serve him?

No. *Or*, Must they not needs learn to know God? and believe in him, and serve him?

Yes. Q. *Say the Articles of the Belief?*

3 Q. *What is it to believe in God?*

Is it not first to be perswaded that there is a God?

Yes. *And*, Is that enough without trusting in him as my God?

No. *Or*, Is it enough to trust in him at some time onely?

No. *Or*, To trust in him, and not accor-

A. A mans greatest businesse in this world is to *a* glorifie God, & *b* save his owne soule, a 1 *Cor.* 6. 20. 1 *Cor.* 10. 31. b *Mat.* 16, 26.

2 A. They that will glorifie God, and save their own soules, must needs learn to *c* know God, and *d* beleeve in him, and *e* serve him. c 1 *Chro.* 28. 9. 2. *Thes.* 1. 7, 8. d *Rom.* 4. 20. *Heb.* 10. 39. e *Deu.* 10. 12. *Rom.* 6. 22.

A. I beleeve in God, &c.

3 A. To beleeve in God, is *f* to bee perswaded that there is God, and *g* to trust in him *h* as my God, *i* at all times, *k* according to his word, f *Heb.* 11.

ccording to his Word?

Or, Is it to truſt in him as my God, at all times, according to his Word?

4 Q. *What is God?*

Is he a being, infinite in all perfection?

Or, Is he finite and imperfect as all other things are?

5 Q. *Are there many Gods?*

Or, Is there but one God?

6 Q. *How many perſons are there in the Godhead?*

Are there not three, the Father, the Sonne, and the holy Ghoſt?

Or, Are there more then three?

Or, Fewer?

And, Is there ſtill but one God?

7 Q. *Is Jeſus Chriſt God?*

Or, Is he not?

8 Q. *Which perſon is Ieſus Chriſt?*

Is he God the Father?

Or, God the Son?

Or, God the holy Ghoſt?

And, Is he the onely begotten of the Father?

9 Q. *Is the holy Ghoſt God?*

And, Is he equall with the Father, and the Son?

Or, Is he not?

10 Q. *From whom hath God his being?*

From

No
Yes.
Yes.
No.
No.
Yes
Yes.
No.
No.
Yes.
Yes.
Yes.
No.
Yes.
No.
Yes.
Yes.
Yes.
Yes.

6. g *Pſ.*78.22. h *Dan.* 6,23. i *Pſ.*62.8. k *Pſ.* 56.4.10,11.

4 A. God is *l* a being, *m* infinite in all perfection. l *Exod.*8. 14. m *Job* 11.7,8,9.

5 A. There is but *n* one God. n 1 *Tim.* 2.5. 1 *Cor.*8.4,5,6.

6 A. There are *o* three Perſons in the Godhead, the Father, the Sonne, and the holy Ghoſt; yet ſtill there is but one God. o 1 *Joh.* 5.7.

7 A. *p* Jeſus Chriſt is God, p *Rom.*9.5.

8 A. Jeſus Chriſt is *q* God the Son, *r* the onely begotten of the Father. q 1 *John* 5.20. r *John* 1.14,17.

9 A. The holy Ghoſt is *ſ* God, *t* equall with the Father and the Son. ſ *Acts* 5 3,4. t *Mat.* 28,19.

10 A. God hath his

u be-

From himselfe onely?

Or, Hath he it from any other?

Yes. *u* being onely from himselfe. u *Exod.* 3.14.

11 Q. *What manner of being hath God?*

Is God a Spirit?

Or, Hath he any body or bodily parts, as men and other creatures have?

No.

11 *A.* God is a *x* Spirit and *y* hath no body. x *Iohn* 4.24. y *Iob* 10.4.

Yes

No.

12 Q. *Where is Gods dwelling?*

Doth God dwell onely in Heaven?

Or, Is hee every where in all places?

12 *A.* God is *z* every where, and in all places. z *Ier.* 23.23,24. *Psal.* 139.7. &c.

No.

Yes.

Or, Onely in one place at once?

No.

13 Q. *If God be every where, how is it we do not see him?*

Is God to be seen with a mans bodily eyes?

Or, Is he invisible?

13 *A.* God is *a* invisible. a 1 *Tim.* 1.17. 1 *Tim.* 6. 16. *Iohn* 1. 18.

No.

Yes.

14 Q. *What, or who is God like unto?*

Cannot a man make a picture that may be like God, as of an old man sitting in Heaven?

Or, Is he like any thing to be seen in the world?

14 *A.* God is not *b* like a man, or any thing to bee seene in the world. b *Isai.* 40. 18,25.

No

No.

15 Q. *What perfection of power or strength is there in God?*

Is he Almighty? and can hee do all things?

Or, Is there any thing too hard for him?

15 *A.* God is *c* almighty, and *d* can doe all things. c *Exod.* 6. 3. d *Iob* 42.2.

Yes.

No.

16 Q. *What perfection of wisdome or knowledge is there in God?*

Is any thing hid from God, which he doth not know?

16 *A.* God is *e* most wise, *f* knowing all things, and *g* doth all things

No.

Or,

Or, Is he most wise, and knoweth all things?

And, Doth he all things most wisely?

17 Q. *What perfection of holiness is there in God?*

Is he most perfectly holy?

Or, Hath he any sin in himself?

Or, Doth he cause any to sin?

Or, Allow any to sin?

18 Q. *What perfection of justice, or righteousnesse is there in God?*

Is he alwayes most just in all things?

And, That whether he punisheth or spareth good or bad?

Or, Is there any unjustice or unrighteousnesse in him at any time?

And doth he punish all sin, either in the sinner, or in Christ the Surety?

19 Q. *What perfection of mercy is there in God?*

Is he most mercifull both in giving and forgiving beyond desert?

Or, Doth he no more for any of his creatures then they deserve?

20 Q. *To whom of mankinde doth God shew such mercy as to forgive them?*

Doth he shew alike mercy to all?

Or, Doth hee forgive onely those that repent of their sins, and beleeve in Christ?

Or, Every one that crieth, *Lord have*

Yes. things most wisely. Yes. c 1 *Tim.* 1. 17. f *Heb.* 4. 13. g *Psal.* 104. 24.

17 *A.* God is most perfect *h* holy, and *i* alloweth not any to sin, Yes. No. No. No. h *Esay* 6. 3. i *Psal.* 5. 4. 5. *Hab.* 1. 13.

18 *A.* God is alwayes most *k* just, and in all things; *l* whether he Yes. punish or spare good or Yes. bad, *m* punishing all sin either in the sinner, *n* or in Christ the No. Surety. k *Psal.* 115. 17. l *Job* 34. 10, 11, 12, 23. Yes. m *Mal.* 4. 1. n *Esay* 53. 6. *Rom.* 3. 23, 24, 25.

19 *A.* God is most *o* mercifull, both in giving and *p* forgiving Yes. beyond desert. o *Psal.* 145. 8, 9. p *Ex.* 34. 6, 7. Yes.

20 *A.* Gods mercy is not onely forgiveth those that *q* repent of their No. sins, and *r* beleeve in Christ. q *Prov.* 28. 13. Yes. r *John* 3. 36.

21

have mercy upon me, whether they repent and believe, or not?

21 Q. *What perfection is there in God in regard of time or continuance?*

Is God eternall from everlasting to everlasting?

Or, Had he any beginning?

Or, Shall hee ever have any end?

22 Q. *What perfection is there in God, in regard of stedfastnesse, or immutability?*

Is there any change or changeableneſſe in God?

Or, In any of his perfections?

Or, Is he unchangeably the same for ever?

And, That notwithstanding the changes he makes in all other things?

23 Q. *What perfection of truth, or faithfulneſſe is there in God?*

Is God most true in all his words?

And, Particularly in his promiſes and threatnings?

Or, Is it poſſible for him to lie?

24 Q. *What perfection of blesſedneſſe doth God enjoy?*

Doth God want any happineſs himſelfe?

Needing the ſervice of any creature?

Or, Can any creature make him unhappy?

Or, Is he in himſelfe moſt bleſſed every way and for ever?

25 Q.

No.

21 *A.* God is *s* eternall, *t* from everlasting to everlasting, *u* having no beginning nor end. *s* 1 *Tim.* 1. 17. *t* *Pſal.* 90. 2. *u* *Rev.* 1. 8.

Yes.

No.

No.

22 *A.* God is *x* unchangeably *y* the ſame for ever. Notwithſtanding the changes hee makes in all other things. *x* *Mal.* 3. 6. *Jam.* 1. 17. *y* *Pſal.* 102. 26. *&c.*

No.

No.

Yes

Yes.

Yes.

No

23 *A.* God is moſt *z* true, and it is not * poſſible for him to lie. *z* *Rom.* 3. 4. * *Tit.* 1. 2. *Heb.* 6. 18. *Numb.* 23. 19.

24 *A.* God is in himſelfe moſt *x* bleſſed every way and *y* for ever. *x* 1 *Tim.* 6. 15. *Iſa.* 17. 25. *y* *Rom.* 9. 5.

No.

No.

No.

Yes.

25 *A.*

25 Q. *What certaine proofe have you that there is a God, ſuch an one as you have acknowledged him to bee?*

Doth not your own very being give you aſſurance of it?

Or, Could you your ſelf, or any thing in the world have made you without God?

And, Doth not your preſervation make you alſo ſure that there is a God?

Or, Could you your ſelfe, or any thing in the world, preſerve you without God?

And, Doth not the ordering of things that befall you alſo prove aſſuredly there is a God?

Or, Could you your ſelf, or any thing in the world, ſo order theſe things that befall you, without God?

26 Q. *Who made the world and all things in it?*

Is God the maker of all?

Or, Were any of them from everlaſting, and without a beginning?

Or, Did any of them make the reſt?

27 Q. *How are things preſerved in the world?*

Hath any of them, without God, power enough of themſelves to preſerve themſelves?

Or, One another?

Or, Is it the power of God that preſerveth them all?

28 Q. *How*

25 A. I am ſure there is a God: becauſe neither of my ſelf nor any thing in the world could *z* make me, or *a* preſerve me, or *b* order things that befall mee without God. z *Pſal.* 100. 3.

Yes. *Pſal.* 139. 13, 14, 15, 16. a *Pſal.* 22. 9, 10.

No. b *Job* 1. 21.

Yes.

No.

26 A. God is the *c* maker of the World and of all things in it.

Yes. c *Gen.* 1. 1. *Acts* 17. 24.

No.

No.

27 A. The power of God is that *d* preſerveth all things in the World. d *Heb.* 9. 6. *Heb.* 1. 3.

No.

Yes.

28 A.

28 Q. *How is the world governed, & how come things to passe?*

Is it Gods providence that ruleth all things? Yes.

Or, Doe chance and fortune rule some things? No.

Or, Destiny and the course of nature meerly? No.

Or, Doth any creature rule any thing at its owne pleasure? No.

28 A. Gods providence is that that [e] ruleth all things. e *Psal.* 103.19. *Jam.* 1. 17. *Amos* 3.6.

29 Q. *From whence must wee learne to know God and serve him rightly?*

Can it be of our selves only? No.

Or, By beholding Gods works of creation, preservation, and providence onely? No.

Or, Must we be taught it out of Gods word? Yes.

29 A. To [f] know God, and to [g] serve him rightly, wee must be taught out of Gods Word. f *Psal.* 19. 1. *&c. with* 7,8. g *Esay* 8.20.

30 Q. *Which book is Gods word?*

Is the Bible, the Scripture of the Old and New Testament the very word of God? Yes

Or, Is it meerly the invention of man? No.

Or, Is any other book besides the Bible the Word of God?

30 A. The Bible or the [h] Scripture of the Old and New Testament is the very word of God. h 2 *Tim.* 3.16. 2 *Pet.* 1.21.

31 Q. *How may it be proved that the Scriptures are the very word of God?*

Is their being wholly to Gods glory and their perfection, and their power upon consciences a sufficient proofe of it? Yes.

Or, May all this be, & yet they be but the word of a meer man? No.

Or, Doe these things agree to any other word or booke not taken

31 A. The Scriptures are sufficiently proved to be Gods word, by their being wholly to Gods [i] glory & their [k] perfection, & [l] power upon consciences. i *John* 7.18. k *Psal.* 19.7 l *Heb.* 4.12. *Psal.* 19.7

32 A

taken out of the Scriptures ?

32 Q. *In what condition was man created by God at firſt ?*

Was he made miſerable ? No.

Or, Very happy ? Yes.

In the Image of God ? Yes.

Or, No better then other earthly creatures ? Yes.

33 Q. *What was the Image of God in man ?*

Did it ſtand in the ſhape and frame of mans body ? No.

Or, In the perfection of his immortall ſoule ? Yes.

And, Had he dominion given him over the creatures ? Yes.

Or, Was any of them, as they are now, rebellious againſt man ? No.

Or, Hurtfull to him ?

34 Q. *In what ſpecially did Gods Image in mans ſoule ſtand ?*

Was he created in knowledge ? Yes.

Or, Ignorant ? No.

In righteouſneſſe ? Yes.

Or, Sinfull ? No.

In holineſſe ? Yes.

Or, Unholy ? No.

35 Q. *What condition is mankinde now naturally in ?*

Still happy ? No.

Or, Very miſerable ? Yes.

36 Q. *Wherein is mankindes condition now ſo miſerable ?*

Is not mankind ſtill righteous? No.

Or, Are they all ſinners. Yes.

And, Are you a ſinner as well as others ? Yes.

And, Are they all ſubject to puniſhment ? *And,* Yes.

32 A. man was created at the firſt in very happy condition in the *m* Image of God. m *Gen.* 1.26.

33 A. Gods Image in man ſtood in the perfection of his immortall ſoule, and dominion over the creatures. n *Gen.* 1.26, 27, 28.

34 A. Gods Image in mans ſoule was ſpecially in *o* knowledge, *p* righteouſneſſe and holineſſe. o *Col.* 3. 10. p *Ephe.* 4.24.

35 A. Mankinde is now naturally in a very *q* miſerable condition. q *Ephe.* 2.1.2,3.

36 A. Mans miſery is, that they are now *r* all ſinners, and ſubject to *ſ* puniſhment for ſin; and that is

And, Is that your condition as well as others? Yes.

Or, Are any free from punishment, you or others? No.

Or, Out of danger of it? No.

37 Q. *What is sin?*

Is it onely a transgression of Gods Law in deeds? No.

Or, Any transgression, be it in words or thoughts? Yes.

38 Q. *How came mankinde to be miserable?*

Was it without their owne fault? No.

Or, Because they all sinned with our first parents *Adam* and *Eve* in eating the forbidden fruit? Yes.

And, Did you sinne among them? Yes.

39 Q. *Why should children be charged with their parents faults?*

Is it not unjust? No.

Or, Doe men confesse it just, sometimes doing so to bastards and traitors children? Yes.

40 Q. *How farre are all mankinde corrupted with sin?*

Are they onely guilty of that first sin of *Adam*? No.

Or, Are they all in themselves corrupted with sin? Yes.

And, Are you so too? Yes.

And, That altogether in every part both of soule and body? Yes.

Or, Onely in some part? No.

41 Q. *What*

is *t* my condition as well as others. r *Rom.* 3.9. to 19. s *Ro.*5.12. t *Ephes.*2.3,4.

37 A. Sinne is any *u* transgressiō of Gods Law, bee it but in *x* words or *y* thoughts u 1 *Ioh.*3.4. x *Mat.*12. 36,37. y *Ier.*4.14.

38 A. Mankinde became miserable by sinning *z* all with our first parents *Adam* and *Eve*, in * eating the forbidden fruit: and I sinned among them, z *Rom.*5.12,18. * *Gen.* 3.6.

39 A. Men confess it just to charge children sometimes with the parents faults, doing so to Bastards and Traitors children.

40 A. All mankinde are *a* altogether corrupted with sin, and that in every part both of soule and body; and *b* so am I. a *Gen.*6.5. *Rom.*3.9.

41 Q. *What doe you meane by ſaying all men are altogether corrupted with ſin?*

Are they all inclined to all ſins? Yes

Or, Onely to ſome? No.

And, Are they all untoward to any good? Yes.

Or, Inclined at leaſt to ſome good? No

And, Are you as much inclined to ſin, and as untoward to good, as any other by nature? Yes.

42 Q. *What ſay you of children new borne?*

Are they not altogether innocents? No.

And, Free from all taint of ſinfulneſſe and corruption? No.

Or, Are they all that are conceived a naturall way, conceived and borne in ſin? Yes.

And, Were you your ſelf conceived and borne ſo too? Yes.

Or, Without any ſin or ſinfulneſſe? No

43 Q. *You ſay all mankinde are altogether corrupted: how then came any to be of a better minde or behaviour then others?*

Doth not that ſhew they are of a better nature? No

Or, Is it onely Gods grace that makes one man better then another? Yes

44 Q. *What is the puniſhment due to ſin, which even the leaſt ſinne deſerveth?*

Is it death and eternall damnation? *And*, Yes.

Rom. 3.9. *to* 19. b *Rom.* 7.24. *Prov.* 27.19.

41 A. *c* All men are inclined to all ſins, and *d* untoward to any good: and *e* I as much as any other by nature. c *Rom.* 3.9. *to* 19. d *Ier.* 4.22. e *Tit.* 3.3.

42 A. *f* All children that are conceived: naturall way, are conceived and borne in ſin; and ſo was *g* I too. f *Epheſ.* 2.3. g *Pſalm.* 51.5.

43 A. Gods *h* grace is only that that makes one man better then another. h 1 *Cor.* 4.7. 1 *Cor.* 15.10.

44 A. The puniſhment due to ſin, even the leaſt, is *i* death, and *k* eternall damnation, and

And, All curſes and croſſes in the meane time beſides? Yes.

Or, Is that too great a puniſhment? No.

Specially for ſome ſins? No.

45 Q. *What puniſhment doe your ſins deſerve?*

Doe you acknowledge that even they deſerve damnation? Yes.

And, All puniſhments beſides? Yes.

Or, Is any of that too much? No.

Or, All that too much? No.

46 Q. *If the leaſt ſin deſerves damnation, and all puniſhments beſides; what matter is it, what ſins a man commits that is guilty of any?*

Do men make their condition no worſe by living in the world and multiplying ſins? Yes.

Or, Shall all be puniſhed alike in hell, whether their ſinnes bee more or fewer, greater or ſmaller? No.

Or, Shall they that have more and greater ſins, have more puniſhment in hell if they repent not? Yes.

47 Q. *But what if men be puniſhed in this world?*

Shall not they eſcape all puniſhment in hell, though they never repent of their ſins? No.

Or, Doe not they deſerve more puniſhment in hell, becauſe they would not amend for any puniſhment here? Yes.

And, So ſhall be ſure alſo not to eſcape damnation? Yes.

and all *l* curſes and croſſes in the meane time. i *Rom.* 6. 23. k 2. *Theſſ.* 1. 8, 9. *Pſa.* 9. 17. l *Deut.* 27. 26.

45 A. Even *m* my ſins deſerve damnation and all puniſhments beſides. m *Ephe.* 2. 3.

46 A. They that have *n* more and greaters ſins, ſhall have more puniſhment in Hell, if they *o* repent not. n *Luke* 12. 47, 48. *Mat.* 11. 20. *to* 24. o *Rom.* 2. 4, 5.

47 A. They that are puniſhed here and yet will not repent *p* deſerve more puniſhment for that, and ſo ſhall be *q* ſure alſo not to eſcape damnation. p *Levit.* 26. 18, 21, 23, 24, 27, 28. q *Deut.* 29. 18, 19, 20, 21.

48. Q. *What is repentance?*

Doth a man repent that covers his ſins?

And, Will not confeſſe them to God.

Or, That is not aſhamed of them when hee doth confeſſe them?

Or, Not ſorrowfull for them?

Or, However doth not forſake them?

Or, Is it to confeſſe our ſins to God with ſhame and ſorrow, and to forſake them?

49 Q. *Whereby may repentance be knowne to be true?*

Is that true when it is only for ſome ſins? and not for all known ſins?

Or, When a man turns from his former ſins, and willingly fals to new ones?

Or, May not a man be ſure of his repentance if he be ſure he doth not cleave to any knowne ſinne?

50 Q. *How far is it poſſible for a man that truly repents to forſake all ſin in this world?*

Hath any ſin dominion over him ſtill?

Or, Can they bee perfectly without all ſin here?

Or, Is there ſin ſtill in the beſt upon the earth?

51 Q. *When is it that ſin reigneth or hath dominion over man?*

Is it in thoſe that offend in many

No.

No.

No.

No.

Yes.

No.

No.

Yes.

No.

No.

Yes.

48 *A*. Repentance is to *r* confeſſe our ſins to *ſ* God, with *t* ſhame and ſorrow, and *u* to forſake them. *r Prov.* 28. 13. *ſ Pſal.* 32. 5. *t Ier.* 31. 18, 19. *u Eſay* 55. 7.

49 *A*. Then a mans repentance is true whē he turnes from *x* all knowne ſins, and doth not willingly fall to *y* new ones. *x Ezek.* 18. 30, 31. *y Ezek.* 33. 15. *Acts* 26. 20.

50 *A*. Thoſe that truly repent have ſome ſin in them ſtill; but none have * dominion over them. *z Rom.* 7. 15. *&c.* 1 *Joh.* 1. 8. * *Rom.* 6. 14. 1 *Joh.* 3. 9.

51 *A*. Sin hath then *a* dominion over a man, when he *b* yeild-

eth

ny things, but yet unwillingly ?
Or, Alwayes when one ſinneth
in ſome hainouſer matter with
ſome willingneſſe ?
Or, Only when he yeilds him-
ſelf to obey the luſts of ſin, and
commit freely ?

52 Q. *Since you ſay that none can ſo perfectly repent as to be without all ſin in this world; how ſhall any man be ſaved?*

Can a mans owne works of
righteouſneſſe ſave him ?
Or, Can he make ſatisfaction
to God for his ſins by them ?
Or, By any other meanes of
his procuring ?
Or, Have even thoſe that re
pent, need to be ſaved by Jeſus
Chriſt and his ſatisfaction ?

53 Q. *Why muſt all that are ſaved, be ſaved by Ieſus Chriſt?*

Is he the only Saviour of man
kinde ?
And, Cannot ſome creature,
ſaint, or Angell, ſave by their
merits ?

54 Q. *Who is Ieſus Chriſt?*

You ſaid he is God : but is he
only ſo ?
Is he not man too ? true man?
And, So God and man in one
perſon ?

55 Q. *Why was the Saviour of mankinde both God and man?*

Muſt it needs be ſo that hee
might ſuffer and ſatisfie for the
ſinne of man ?

And

No. eth himſelfe to obey the luſt of it, and *c* commit ſinne *d* freely.
No. a *Rom.*6.12,14. b *Rom.* 6. 16. c *John* 8. 34.
Yes. d *Rom*,6.20.

52 *A.* Even thoſe that *e* repent have need to be *f* ſaved by Jeſus Chriſt, and his *g* ſatisfaction.
No. e *Acts* 20.21.
No. f *Tit.*3.5,6,7. g *Phil.* 3.9.
No.

Yes.

53 *A.* Jeſus Chriſt is the *h* only Saviour of mankind.
Yes. h 1 *Tim.*2.5. *Acts* 4.12.

No.

54 *A.* Jeſus Chriſt is *i* God and man in one perſon.
No. i *Rom.*9. 5. *John* 1.14.
Yes.

Yes.

55 *A.* The Saviour of mankind muſt needs be both God and man, to *k* ſuffer and ſatisfie
Yes.

And, Becauſe God alone could not ſuffer, and man alone could not ſatisfie for ſin?

Yes.

56 Q. *Vnto what offices was our Saviour Ieſus Chriſt ordained of God, that he might compleatly ſave us?*

Doth not his name Chriſt, ſignifie Anointed, ſhew him to bee the great Prophet, Prieſt, and King of his Church and people, and Lord of all?

Yes.

And, Was he ſufficiently furniſhed with abilities for every one of theſe offices?

Yes.

Or, Did he fail in fulfilling any of them?

No.

57 Q. *How did Ieſus Chriſt become man?*

Had he a naturall father as hee was man, as all others ſince our firſt Parents have?

No.

Or, Was he conceived by the holy Ghoſt, and born of the Virgin *Mary*?

Yes.

58 Q. *Seeing you ſay Ieſus Chriſt was conceived by the holy Ghoſt, and borne of a Virgin; What perfection of nature had he as he was man?*

Do you reckon him in the number of ſinners and guilty perſons?

No

Or, Was he conceived and born without ſinne, though no other children be ſo?

Yes.

Or, Did he ever ſin all his life time?

No.

And, Was he not elſe like other men, even in naturall infirmities and temptations?

Yes.

59 Q.

for the ſinne of man k *Heb.* 2. 14, 15, 17. *Heb.* 9. 14.

56 *A.* Chriſt was *l* annointed, that is, ordained of God, the great *m* Prophet, & Prieſt, & *o* King of his Church, & *p* Lord *q* of all. l *Act.* 10. 38. m *Act.* 3. 22. n *Heb.* 5. 6. *Luk.* 1. 32, 33. p *Act.* 36. q *Acts* 10. 36.

57 *A.* Ieſus Chriſt was *r* conceived by the holy Ghoſt, and born of the Virgin *Mary* r *Mat.* 1. 20. 25.

58 *A.* Ieſus Chriſt was *ſ* conceived and born *t* without ſinne and *u* never ſinned all his life time, but * elſe was like other men. ſ *Luk.* 1. 35. t *Heb.* 7. 26. u 1 *Pet.* 2. 22. 2 *Cor.* 5. 21. * *Heb.* 4. 15. 17.

59 Q. *Since Christ was without sin, how came he to suffer?*

Was it by a tumult of people falling upon him?

Or, By any sickneſſe?

Or, Outward accident of miſchiefe lighting on him.

Or, Was he condemned by any Iudge?

And, Namely *Pontius Pilate* the Governour for the *Roman* Emperour?

And, Did he believe him to be a guilty perſon deſerving punishment?

Or, Did he know and proclaim him innocent, and yet condemn him?

60 Q. *What ſpeciall ſuffering did Chriſt undergoe?*

Was it onely ſome ſmall paine or ſhame?

Or, Was he crucified, that is, hanged naked and alive upon a croſſe of wood, by nailing his hands and feet to it?

61 Q. *What neceſſity was there that Chriſt ſhould undergoe ſuch a puniſhment as to be hanged on a croſſe of wood?*

Was not hanging a curſed puniſhment by Gods Law?

And, Was it fit that to Redeeme us from the curſe of the Law and our ſins, Chriſt ſhould endure a curſed puniſhment?

Or, Was not that too much for him to endure?

62 Q.

59 A. Chriſt ſuffered under x *Pontius Pilate* the Judge, who *No.* y knew him innocent, *No.* and yet z condemned him. x *Mat.* 27. 2. *Yes.* y *Joh.* 18.38. *Joh.* 19.46 z *Luke* 23,24,25.

Yes.

No.

Yes 60 A. Chriſt was *a* crucified, that is, *b* hanged c naked and alive upon *No.* a croſſe of wood, by *d* nailing his hands and feet to it. a 1 *Cor.* 1.23 *Joh.* 19.17,18. b *Gal.* 3 *Yes.* 13. c *John* 19.23. d. *Joh.* 20.25.

61 A. Chriſt, to Redeeme us from the *Yes.* c curſe of the law and our ſins, was to indure a curſed puniſhment, as hanging was by *Yes.* f Gods law. e *Gal.* 3. *No.* 10,13. f *Deut.* 21. 23.

62 Q. *How long did Christ continue on the crosse.*

Was hee taken down alive after he had hanged a while upon it? No.

Or, Did he hang upon the crosse till he died, and gave his very life a ransome for us? Yes.

63 Q. *Why would Christ dye?*

Might he not have spared himself in that, and yet we have been redeemed? No.

Or, Was it necessary to deliver us from death, that Christ should undergo death it self for us? Yes.

64 Q. *What became of Christs body and soule after death?*

Was not his body buried? Yes.

And, Did he not descend into hell? Yes.

And, Was not this fit to shew him to be truly dead, and to make his Resurrection more glorious? Yes.

Or, Was it unfit he should tarry at all in the state of death? No.

65 Q. *How long did Christ continue dead?*

Did he rise again the third day from the dead? Yes.

Or, Is he dead still? No.

Or, Did he rise sooner? No.

Or, Later? No.

66 Q. *How come Christ out of the prison of the grave, since he was the surety to pay the debt of our sins?*

Doth his rising from the dead shew that he hath fully paid the debt? *Or,* Yes.

62 *A.* Christ hung upon the Crosse till he *g* died, and gave his very *h* life a ransome for us. g *Iohn* 19. 30. *Phil.* 2.8. h *Mat.* 20.28.

63 *A.* Christ to deliver us from *i* death, was to undergo death it self for us. i *Heb.* 2. 14,15.

64 *A.* Christs body was *k* buried and he descended into *l* hel to shew him to be truly dead, and to make his Resurrection *m* more glorious. k 1 *Cor.* 15.4. l *Act.* 2.27.31. m *Luk.* 24.26.

65 *A.* Christ *n* rose againe the third day from the dead. n *Luke* 24.46. 1 *Cor.* 15.4.

66 *A.* Christ rising and comming out of the prison of the grave sheweth that he, as our *o* surety,

Or, Might he have been raiſed, and yet the debt of our ſinnes ſtill remaine to be paid by our ſelves ?

Or, By ſome other ?

67 Q. *How long did Chriſt continue on the earth after his riſing from the dead ?*

Is he ſtill upon earth ?

Or, Did he fourty dayes after aſcend into heaven body and ſoul ?

Or, Is he any where elſe ?

Or, Stayed he longer on earth ?

Or, Leſſe while ?

68 Q. *What honour and happineſſe hath Chriſt in heaven ?*

Doth he ſit at the right hand of God in the higheſt happineſſe and glory that can be ?

Or, Doth he want either happineſſe and glory now ?

Or, Hath any of the Saints or Angels any higher honour then hee ?

Or, Equall to him ?

69 Q. *What power and authority hath Chriſt by being at Gods right hand ?*

Doth his ſitting at Gods right hand ſignifie that he is upon a ſeat there ?

Or, That God hath any hand properly right or left ?

Or, Doth it ſignifie that he ruleth Gods Kingdom with all power and authority ?

70 Q. *What*

No.
No.

o ſurety, hath *p* fully payed all the debt of our ſins. o *Heb.* 7. 22. p *Rom.* 4.24,25.

67 *A.* *q* Forty daies after his riſing from the dead Chriſt aſcended into *r* heaven body and ſoule. q *Acts* 1.3, 9. r *Acts* 3.21.

No.
Yes.
No.
No.
No.

68 *A.* Chriſt *ſ* ſits at the right hand of God in the higheſt *t* happines and *u* glory that can be. ſ *Mar.* 16. 19. t *Pſalm.* 16. 11. u *Eph.* 1.20,21,22.

Yes.
No.
No.

69 *A.* Chriſt at Gods right hand * ruleth Gods Kingdome with all power and *x* authority. * *Heb.* 8. 1. x 1 *Pet.* 3.22. *Eph.* 20,21,22.

No.
No.
Yes.

70 Q. *What is the greateſt proofe of Chriſts authority?*

Shall hee come with glory to udge both the quicke and the dead? Yes.

Or, Shall his authority bee at an end before the laſt day? No.

Or, Some other be Iudge? No.

Or, Shall not ſome or other of mankinde be excepted from being judged by him? No.

71 Q. *What is the meanes of partaking of Chriſt, and making him and all his benefits ours?*

Is faith the onely meanes? Yes.

Or, Is there any other meanes wherby we can partake of him? No

72 Q. *What is faith? I meane true, juſtifying, ſaving faith?*

Is it not to reſt on Chriſt alone for pardon through his death according to Gods offer? and then for all grace and ſalvation? Yes.

Or, Do they truly and throughly believe the doctrine of Chriſt who reſt not on him? No.

Or, Who reſt on any thing or perſon beſides him? No.

Or, Together with him? No.

Or, Who think of reſting on him otherwiſe then God offers him? No.

73 Q. *What warrant haue you to believe in Chriſt, and reſt ſo on him?*

Is it not preſumption for ſuch a ſinner to offer to reſt on him? No.

Or, Doth God in his Word offer

70 A. Chriſt ſhall come to *y* judge the quick and the dead; even *z* all mankinde none excepted. y *Acts* 10.42. z 2 *Cor.*5.10.

71 A. Faith is the only means whereby we *a* partake of Chriſt and make him & *b* all his benefits ours. a *Joh.* 1.12. b *Acts* 26.18.

72 A. True faith in Chriſt is to *c* reſt in him alone for *d* pardon through his death, *e* according to Gods offer, and then for all *f* grace & *g* ſalvation. c *Phil.*3.7,8,9. d *Ro.*3.25,26. e *Luk.* 24.47. *Eſay* 59.20. f *John* 1.16. g *Acts* 15.11.

73 A. God in his *h* Word offers Chriſt to me as well as to any other man; and *i* commands me to be-

offer Christ to you as well as to any other man?

And, Doth he command you to beleeve in him, as well as o beleeve or obey any other thing in his word?

And, Do all the promises, which are of all sorts, to second the Commandment to beleeve, concerne you as well as any other man?

And, Do the threatnings a gainst unbeliefe also concerne you in like fort?

And, Likewise the examples of grace?

And, As well as any other thing in the word doth?

74 Q. *How do you call the generall company of those that do truly beleeve in Christ?*

Is it not that which you mean by the holy Catholike Church?

Or, Doth the holy Catholike Church signifie any other sort or company of men?

75 Q. *Why is the Church said to be holy?*

Is it for that every true beleever and member of the Church is a Saint and holy, truly sanctified, though not fully in this world?

Or, Is any one a true beleever and member of the Church that is not sanctified and holy?

Or, Are any of them fully sanctified in this world?

76 Q.

Yes. believe in him as well as to believe, or obey any other thing in his Word. *a John* 3.15,16. *c* 36. 1 1 *John* 3.23. *John* 6.29.

Yes.

Yes.

Yes.

Yes.

74 *A.* the generall company of those that truly believe in Christ is called the holy Catholick *k* Church. k 1. *Cor.* 1. 2. 1 *Thess.* 1. 1.

Yes.

No.

75 *A.* Every true *l* believer and member of the *m* Church is a Saint and holy, truly sanctified, though not *n* fully in this World. l *Acts* 15.9. m *Ephe.* 5. 25, 26, 27. n *James* 3. 2.

Yes.

No

No.

76 *A.*

76 Q. *What is it to be truly ſanctified or holy?*

Are they ſo, who allow themſelves in any one ſin, how ſmall ſo ever they judge it to be? *No.*

Or, How neceſſary ſoever? *No.*

Or, That are ſo fond of any creature, as that they cannot be content if they enjoy it not at their own deſire? *No.*

Or, Who ſerve God after their own will? *No.*

Or, Who will do his will in ſome things, but not in all? *No.*

Or, Do they hate all ſin, and forſake all creatures ſo far, as to ſtrive to ſerve God according to all his will? *Yes.*

77 Q. *Why is the Church called Catholike, that is, univerſall, or generall?*

Is it becauſe in all ages God hath had a Church? *Yes.*

And, Becauſe he gathers it out of all Countreys and rankes of people? *Yes.*

Or, Was there never no time ſince Chriſt was firſt preached unto mankinde, when there was no Church at all? *No.*

Or, Are there ſome Nations or conditions of men, out of which God never takes any to be of his Church? *No.*

78 Q. *What generall benefit do all true believers and members of the Church enjoy from Chriſt together?*

Do

76 *A.* To be truly holy, one is to *o* hate all ſin, and *p* forſake all creatures ſo far, as to ſtrive to *q* ſerve God according to *r* all his will. o *Pſalm.* 97. 10. p *Lu.* 14. 26. 33. q *Heb.* 9. 14. r *Col.* 4. 12. *Heb.* 13. 21. 1 *Pet.* 4. 2, 3.

77 *A.* The Church is called Catholicke, becauſe in *ſ* all ages Chriſt hath had a Church, and he gathereth it out of all *t* Countrys, & *u* ranks of people. ſ *Heb.* 13. 8. *Mat.* 28. 20. t *Rom.* 3. 29, 30. *Act.* 10. 34. 35. u *Gal.* 3. 28. *Col.* 3. 11.

78 *A.* All true believers and Members of the Church enjoy to-

Do they not enjoy together a communion of Saints, that is, a fellowſhip with Chriſt and one with another?

Or, Is any of them being poor, or the like, denied fellowſhip with Chriſt in his grace, in any reſpect?

Or, Denied a right to any good their fellow members might do for them?

79 Q. *What ſpeciall benefit hath every true believer from Chriſt in this life?*

Have they not forgiveneſſe of ſins?

Or, Are they not forgiven till after this life?

And, So any of them die without forgiveneſſe?

80 Q. *What do you meane by forgiveneſſe of ſins?*

Is it not that God requireth not of us our ſelves to ſatisfie for our ſins, becauſe Chriſt hath done that already?

Or, Muſt we, notwithſtanding our pardon, make God ſatisfaction by doing ſomewhat our ſelves in this world?

Or, By ſuffering in this life?

Or, Afterward?

81 Q. *But why then are the faithfull afflicted in this life?*

Is it not to make, at leaſt, part of the ſatisfaction to God for their ſins?

Or, Is it not a wrong that they ſhould

together a * communion of Saints, that is, a fellowſhip with *x* Chriſt and *y* one with another. * 1 *John* 1. 3. 7. x 1 *Cor.* 1. 9. y *John* 17 11.

Yes.

No.

No.

79 *A.* z Every true believer hath from Chriſt in this life forgiveneſſe of ſinnes. z *Acts* 10. 43. 1 *John* 2. 12. *Acts* 5. 31.

Yes.

Yes.

No.

80 *A.* Forgiveneſſe of ſins is *a* Gods not requiring of us our ſelves to ſatisfie for our ſinnes, becauſe Chriſt hath done that already. a *Rom.* 3. 24, 25, 26.

Yes.

No.

No.

No.

81 *A.* The afflictions that the faithfull endure in this life are onely *b* fatherly corrections for their a-

No.

mend-

ſhould be afflicted when Chriſt hath made ſatisfaction for their ſins ?

Or, Is it onely fatherly correction for their amendment, and triall of Gods grace in them, and ſo make them like Chriſt ?

82. Q. *But what ſay you to death, which the faithfull endure as well as others ?*

Is not that at leaſt laid on them to ſatisfie God in part for their ſins ?

Or, Is death it ſelfe a temporall chaſtiſement at the worſt to the faithfull ?

And, Withall a paſſage to a better condition ?

83. Q. *What benefit or better condition can there be to the body after death ?*

Shall there be to every faithfull ſoule, a reſurrection of the body from death ?

Or, Shall not the bodies (even of the faithfull) remaine for ever in their graves dead and rotten ?

84. Q. *What bodies ſhall be raiſed againe ?*

Shall they be the very ſame bodies that died ?

Or, Others like them, new created and joyned to the ſoules?

And, Shall the bodies of the faithfull be now made ſtrong and glorious?

Or, Be raiſed weak and imperfect as they were before ?

85 Q.

No.

Yes.

No.

Yes.

Yes.

No.

Yes.

No.

mendment, and *c* trials of Gods grace in them, and to make them *d* like Chriſt.

b *Heb.* 12, 6. 10, 11.

c *Jam.* 1.2,3,4. d *Rom.* 8.29. *John* 15.18.20.

82 *A.* *e* Death it ſelf to the faithfull is but a temporall chaſtiſement at the worſt and withall a paſſage to a better condition, e 1 *Cor.* 15.54,55.

83 *A.* There ſhall be to every faithfull ſoul *f* reſurrection of the body from death.

f 1 *Cor.* 15. 42. 44. 1 *Cor.* 6.14.

84 *A.* The *g* very ſame body ſhall be raiſed again that died; but the bodies of the faithfull ſhall now be made ſtrong and *h* glorious.

g 1 *Cor.* 15.42. 43.44. h *Phil.* 3.21.

85. *A.*

85 Q. *What ſhall become of the bodies of the wicked at the laſt day?*

Shall they be raiſed alſo?

Or, Shall they continue in the grave ſtill?

And, Shall they be raiſed with any honour, or for their good?

Or, That being condemned, both body and ſoule may be caſt into hell fire for ever?

86 Q. *What benefit ſhall be to the faithfull after the generall reſurrection?*

Shall they die any more?

Or, Enjoy life everlaſting?

And, Shall they live upon earth any more?

Or, Endure any more miſery, pain, or ſorrow?

Or, Enjoy all happineſſe and glory with Chriſt in Heaven?

Yes. No. No. Yes. No. No. Yes.

85 *A*. The bodies of the *i* wicked ſhall be raiſed alſo at the laſt day, that being condemned, both body & ſoule may be caſt into *k* hell fire for ever.

i *John* 5.29. k *Matth.* 25.41, *and* 46.

Yes. No. Yes. No. No. Yes.

86 *A*. After the generall reſurrection the faithfull ſhall *l* die no more, but enjoy *m* life everlaſting, & all happines and glory *o* with Chriſt *p* in heaven.

l *Luke* 20. 35, 36. m *Mat.* 25.46. n *Eph.* 1. 18. o *John* 17. 24. p 1 *Pet.* 1.4.

Queſti

Questions and Answers tending to explaine the *Ten Commandments*.

Question 1.

HOw do they live here, *who partake of Christ and all his benefits?*

Do they live in sin as they list? No.

Or, Do they serve God and keep his Commandments? Yes.

2 Q. *How many Commandments are there?*

Are there not ten? Yes.

And, Are they not the summe and substance of all Gods perpetuall Law? Yes.

And, Hath not every one of them a generall meaning and scope, and so containeth whatsoever tendeth to that? Yes.

And, Do they not among them forbid all evill? Yes.

And, Command all good? Yes.

And, That in words & thoughts as well as deeds? Yes.

Q. *What is the first Commandment?*

3 Q. *What is the generall meaning and scope of the first Commandment?*

Is it not the giving of all possible glory and worship to one onely God, without any equall partner? Yes.

Or,

A. They that partake of Christ and all his benefits, do *a* serve God and *b* keepe his Commandments.

a *Heb*.9.14. *Rom*.6.22.

b 1 *Joh*.2.*v*.3,4,5.

2 *A*. There are ten Commandements wch are the sum and substance of all Gods perpetuall Law. c *Deut*. 10.9. *Exod*.34.28.

A. *I am the Lord, &c.*

3 *A*. The generall meaning and scope of the first Commandement, is the giving all possible *d* glory and

e wor-

Or, May we worſhip more Gods then one?

No. e worſhip to one onely God, without any equall or *f* partner.

Or, Faile, to love, truſt, feare, praiſe, or obey God ſometimes without ſin?

No. d *Pſal.* 96.7,8. e *Mat.* 4.10. f 1 *John* 2.15.

Or, Love, truſt, feare, praiſe or obey ſome creatures, at leaſt ſometimes, more then God?

No.

Or, As much as God in any reſpect whatſoever?

No.

Or, Set up our owne ſelves, by pride, or truſting to our ſelves, without regard of God?

No.

Q. *What is the ſecond Commandment?*

A. Thou ſhalt not make, &c.

4 Q. *What is the generall meaning of the ſecond Commandment?*

4 *A.* The generall meaning of the ſecond Commandment, is the worſhipping of God

Is it not the worſhipping of God with thoſe things and actions which himſelf only hath appointed?

Yes. with thoſe things and actions which *g* himſelfe onely hath appointed. g *Deut.* 4.2. *Mat.* 15.9.

Or, May we not uſe as parts of worſhip, and matters of Religion and holineſſe, ſomething or other, meerly invented by man?

No.

Or, Be careleſſe of thoſe duties which God hath appointed for his worſhip?

No.

5 Q. *Why are Images forbidden by name in the 2. Commandment? and how far are they forbidden?*

5 *A.* All *h* Images and Pictures to repreſent God are *i* abominable to be made, and

Are all Images and Pictures to repreſent God, abominable to be made?

Yes. ſo in all *k* worſhip of them, though with

And, Are all pictures of a man (as of ones friend, and the like) alſo unlawfull and abominable?

No. pretence of *l* worſhipping God by them.

But is not all worſhipping of any

h *Deut.*

any Image or Picture, and bowing down to them alſo abominable?

Yes.

And, Is it any way excuſable, though it be with pretence of worſhipping God by them?

No.

Q. *What is the third Commandment?*

6 Q. *What is the generall meaning of the third Commandment?*

Is it not the reverend uſing of whatſoever belongeth to God, and to thoſe ends onely which he hath allowed?

Yes

Or, May we profane any of them?

No.

Or, Abuſe them to ill ends?

No

Or, Neglect Gods ends in the uſing of them?

No.

Q. *What is the fourth Commandment?*

7 Q. *What is the generall meaning of the 4. Commandment?*

Is it not the ſolemne times of worſhip, neceſſary to Religion, at Gods onely appointment, and chiefly, a ſtanding day in the week, of reſt from worldly buſineſſe to attend on God?

Yes.

Or, May men of themſelves appoint any dayes or times, as neceſſary to Religion?

No

Or, May we unneceſſarily ſpend Gods Day upon our ſelves?

No.

Or, Vpon any worldly matters?

No

Q. *What is the fifth Commandment?*

8 Q.

h *Deut.* 4.15,16,17,18 i *Deut.* 27.15. k *Eſay* 44.15.17.19. l *Exo.* 32 4,5. *unto the* 8.

Thou ſhalt not take &c.

6 A. The generall meaning of the third Commandment, is the reverent uſing of whatſoever belongeth to God, and to thoſe ends onely which he hath allowed.

A. *Remember, &c.*

2 A. The generall meaning of the fourth Commandment, is the ſolemn times of worſhip, neceſſary to Religion at Gods onely appointment, and chiefly a ſtanding day in the weeke, of Reſt from worldly buſines to attend on God.

A. *Honour thy Father, &c.*

8 A.

8 Q. *What is the generall meaning of the fifth Commandment?*

Is it not the giving all due honour and respect to all men, specially superiours?

Yes.

Or, May we disobey the lawfull commands of superiours when they please us not?

No.

Or, Carry our selves proudly toward any, even the meanest underling?

No.

Q. *What is the sixth Commandment?*

9 Q. *What is the generall meaning of the sixth Commandment?*

Is it not the preserving of mens persons and lives and souls in all safety?

Yes.

Or, May we, though we are provoked, do them the least hurt?

No.

Or, Give them any despightfull words?

No.

Or, Harbour hatred or malice against them?

No.

Or, May we be angry with them without cause?

No.

Or, More then there is cause?

No.

Or, Forbeare to have a tender care of any to the utmost of our power?

No.

Q. *What is the seventh Commandment?*

10 Q. *What is the generall meaning of the seventh Commandment?*

Is it not the maintaining of chastity in all, married and unmarried,

8 *A.* The generall meaning of the fifth Commandment, is the giving all due *m* honour and respect to all men, specially *n* superiours. m 1 *Pet.* 2.17. n *Rom.* 13.7.

A. *Thou shalt not kill.*

9 *A.* The generall meaning of the sixth Commandment, is the preserving of mens *o* persons and *p* lives, *q* and souls in all safety. o *Math.* 5.21,22. p *Proverbs* 24.11, 12. q *Jude* 22, 23. *Levit.* 19. 17.

A. *Thou shalt not commit adultery.*

10 *A.* The generall meaning of the seventh Commandment is the

married, and in the heart, and words, as well as behaviour ?

Or, May not any, the unmarried at leaſt, eſpecially young people, take liberty to uſe ſome light and wanton carriage ſometimes ?

Or, Wanton ſpeeches ?

Or, Wanton looks ?

Or, At leaſt have luſtfull, and wanton thoughts ?

And, Are not unnaturall luſts ſpecially forbidden ?

Q. *What is the eighth Commandment ?*

11 Q. *What is the generall meaning of the eighth Commandment ?*

Is it not the preſerving of mens goods and eſtates in all ſafety ?

Or, May we never wrong them in their eſtates any way, though they be able to beare it, and we are poor ?

Or, Oppreſſe them in any thing, having the law of men on our ſide ?

Or, Defraud them in any kind, when We find them unskilfull, or heedleſſe; even though they pretend great skill or care ?

Or, May we forbeare to help them or further their good, when we may without ſpeciall wrong to our ſelves ?

Q. *What is the ninth Commandment ?*

12 Q. *What is the generall meaning of the ninth Commandment ?*

Is

Yes. maintaining *r* chaſtity in all, married or unmarried, and in *ſ* heart and *t* words, as well as *u* behaviour, r 1 *Theſſ.* 4.3,4. ſ *Mat.* 5.27.28. t *Epheſ.* 3. 4. u *Rom.* 13. 13.

No.

No

No.

No.

Yes.

A. *Thou ſhalt not ſteale.*

11 *A.* The generall meaning of the eighth Commandment, is the preſerving of mens * goods and eſtates in *x* all ſafety. * 1 *Theſſ.* 4. 6. x *Exod.* 23.4,5.

Yes

No.

No

No.

No.

A. *Thou ſhalt not bear, &c.*

12 *A.* The general mean-

Is it not the maintaining of truth?

And, Preſerving mens good names?

Or, May we at any time lie?

Though it be for our advantage?

Or, For our ſafety?

Or, For any others ſake?

Or, Even for Gods glory?

Or, Without juſt cauſe ſpeake evill of others?

Or, Though the thing wee ſpeak be true?

Or, Forbear to ſpeak good of others, when we might ſpeake with truth and wiſdome?

Or, Forbear to maintaine the truth, when it is ſeaſonable, and we are called to maintain it?

Q. *What is the tenth Commandment?*

13 Q. *What is the generall meaning of the tenth Commandment?*

Is it not contentedneſſe with what is our own?

And, Rojoycing in anothers good, as our owne?

Or, May we at any time grudge at any good others enjoy?

Though we our ſelves did expect as much, and have it not?

Or, May we envy them at any time for any thing?

Though we think they deſerve not what they have?

Or, That they abuſe it?

Or, Will abuſe it?

Or,

Yes. Yes. No. No. No. No. No. No. No. No. No. No. No. No. No.

meaning of the ninth Commandment is *y* the maintaining of a truth *z* and the preſerving of mens *a* good names. *y Prov.* 24. 28. *z Epheſ.* 4. 25. a *James* 4. 11. *Levit.* 19. 16.

A. *Thou ſhalt not covet, &c.*

13 *A.* The generall meaning of the tenth Commandement is *b* contentedneſſe with what is our own, and *c* rejoycing in anothers good *d* as in our own, *e* forbidding the leaſt motions and inclinations to the contrary. b *Heb.* 13. 5. c *Rom.* 12. 16. d *Phil.* 2. 4. e *Rom.* 7. 7.

Or, May we be all for our selves, and regardlesse of others? No.

And, Are not the least motions and inclinations to the contrary forbidden? Yes.

14. Q. *How perfectly doe the faithfull keep Gods Commandments while they are upon earth?*

Is there a just man upon the earth that doth good and sinneth not? No.

Or, Do any attaine to perfection in Gods sight here? No.

Yet, Do not the faithfull strive for perfection. Yes.

And, May they not be unblameable before men? Yes.

14 *A.* The faithfull do not *f* attain to perfection in Gods sight here, *g* yet they strive for it, and may be *h* unblameable before men.

f *Phil.*3.12,13. *Gal.*5.17. g1 *Joh.*3.3. h 1*The.*2.10. *Phil.*2.15.

15 Q. *How then are any justified and counted righteous before God?*

Can they ever be justified by their works and obedience to the Law? No.

Or, Onely by Gods free grace, through faith in Christs righteousnesse? Yes.

15 *A.* *i* None can ever be justified by their workes and obedience to the Law: but onely by Gods free grace through Faith in Christs righteousnesse.

i *Gal.*4.16. *Rom.*3.23,24,25,26. *Ephes.*2.8,9.

16 Q. *What must a faithfull man do, when he hath again sinned and broken Gods Commandment after God hath justified him?*

May hee go on carelesly in sinne, and presume God will justifie him still though he repent not? No.

Or, Must he not returne to God

16 *A.* When a faithful man hath sinned he must *k* returne to God by renewing his *l* repentance, and *m* faith in Christ.

k *Hosea* 14.1. l 1 *John* 1.9. m *Ha*[illegible]4.14,15,16. 17.

God by renewing his repentance and faith in Christ ? Yes.

17 Q. *But how can a man have pardon that sinneth againe and againe?*

Is it not impossible there should be any pardon for such ? No

Or, Is Christ still our Advocate and surety, procuring us pardon when we repent and come to him by faith ? Yes.

17 *A.* Christ is still our *n* Advocate and Surety procuring us pardon *o* when we repent, and come to him by faith. *n* 1 *John* 2. 1. 2. *o Heb.* 10. 21, 22.

Queſtions and Anſwers tending to explaine *The Lords Prayer.*

Queſtion 1.

WHence commeth it that we repent and believe, and keepe Gods Commandements?

Is it altogether from our ſelves? No.

Or, Onely from Gods grace through Chriſt? Yes.

Or, Partly from God, and partly from our ſelves? No.

Or, From God, through any mediator beſides Chriſt? No.

2 Q. *How doth God uſe to work repentance and faith in us?*

Is it not by his word, with which his Spirit conveyeth his grace unto us? Yes.

Or, Vſeth he to worke by his Spirit without his Word? No.

Or, Would the Word doe us any good without the Spirit? No.

3 Q. *How may we obtain grace from God when we finde our ſelves to want it?*

Will he not have us to pray to him for it? Yes.

Or, May we expect it without praying for it? No.

Or, May we expect any other good

A. It is onely from Gods grace through Chriſt that we *a* repent, and *b* believe, and *c* keep Gods Commandments. a 2 *Tim.* 2.25. *Acts* 5. 31. *b Epheſ.* 2. 8. *Heb.* 12. 2. c *Heb.* 8. 10. *John* 15. 5. *Phil.* 4.13.

2 *A.* God workes *d* repentance and *e* faith in us by his Word, with which his *f* Spirit conveyeth his grace unto us. d 2 *Tim.* 2.25. e *Rom.* 10. 17. f 2 *Cor.* 3.3. 1 *Pet.* 1.22.

3 *A.* God will have us to *g* pray to him for grace, as *h* alſo for all other good things, when we want them. g *Ezek.* 36. 25, &c. with

good thing without prayer? No

Or, Will God have us to pray to him alſo for all other good things when we want them? Yes.

4 Q. *What is Prayer?*

Is it not the making our requeſts to God, by pouring out our hearts before him? Yes

Or, Is the repeating of the beliefe a Prayer? No.

Or, Is the repeating of the ten Commandments a Prayer? No

Or, Do we pray when we ſay over the words of any prayer without underſtanding? No

Or, Without our hearts go along with our tongues and lips? No.

5 Q. *To whom muſt we pray, or may we pray?*

Muſt we pray to God alone? Yes.

And, May we pray to none elſe? No.

Or, May we pray to Angels? No.

Or, To Saints in heaven? No.

Or. To the bleſſed Virgin? No

6 Q. *In whoſe name muſt we pray, or may we pray?*

May we pray in our owne names, that is, truſting in our own righteouſneſſe? No.

Or, In the name of any Saint? No.

Or, Angel? No.

Or, Of the bleſſed Virgin? No.

Truſting in any of them, or any other meere creature, for acceptation of our prayers? No.

Or, Muſt we pray in the name of Chriſt alone? Yes.

Truſt

with 37. h *Jer.* 29. 11. 12. *Luke* 11.9,10.13.

4. *A.* Prayer is the *i* making of our requeſts to God, by *k* powring out our hearts before him.

i *Phi.* 4.6. k *Pſa.* 62.8.

5. *A.* We muſt pray to *l* God alone, and none elſe. l *Pſal.* 65.2.

6 *A.* We muſt pray in the *m* name of Chriſt alone, and *n* of none elſe, truſting only upon Him, for making our Prayers accepted. m *John* 16.23. n *John* 14. 6. 1. *Tim.* 2. 5.

Truſting upon him and none elſe, for making our prayers accepted ? Yes.

7 Q. *What rule or direction have we for the making of our prayers? With what affections we ſhould pray, and for what things ?*

Is not Gods Word to be our rule and direction ? Yes.

And, Specially the Lords prayer, which Chriſt himſelfe hath taught us ? Yes.

Or, May we pray as we liſt ? No.

Or, For what we liſt ? No.

Q. *What is that you call the Lords Prayer ? Repeat it.*

8 Q. *With what affections muſt we alwayes pray, according to the direction of the Lords Prayer ?*

Muſt we not alwayes pray in faith, as coming to a father, and one who hath all power ? Yes.

And, In humility, as to our heavenly Father, and the King of the whole world ? Yes.

And, In charity for others, as for our ſelves ? Yes

And, Forgiving, as we expect forgiveneſſe ? Yes.

And, In thankfulneſſe, as to him that ruleth all, and doth all for us ? Yes.

Or, May any of theſe be altogether wanting, and yet our prayer acceptable ? No.

9 Q. *What are we taught to pray for in the Lords Prayer, ſaying, Hallowed be thy Name ?*

Is

7 *A.* The rule of our Prayers is *o* Gods Word, *p* ſpecially the Lords Prayer, *o Eſa.* 8. 20. *p Mat.* 6. 9, &c. *Luke* 11. 2, &c.

A. *Our Father*, &c.

8 *A.* the Lords prayer directeth us to pray in faith, and humility, and charity, & thankfulneſſe.

9 *A.* When we ſay, hallowed be thy name, we pray that God

Is it not that God may be infinitely honoured above us and all creatures?

Yes.

And, Everlastingly glorified by us and all creatures?

Yes.

Or, May we at any time take the honour of any thing wholly to our selves?

No.

Or, Match our selves with God in any respect?

No.

Or, Ascribe like honour in any respect to any creature that wee do to God?

No.

Or, Be careless of glorifying God in some thing or other, at some time or other?

No.

And, Need wee trouble our selves, if others neglect to glorifie God any way?

Yes.

Or, When any thing is spoken or done to his dishonour, may we be careless of it?

No.

God may be infinitely honoured *q* above us and all creatures, and everlastingly glorified *r* by us and all creatures. q *Psal.* 115.1,2, *&c. Psal.* 103.22.

10 Q. *What are wee taught to pray for, saying, Thy Kingdome come?*

Is it not that Christ may reign throughout the VVorld by his VVord?

Yes.

And, That in despite of Satan, and all other rebellious enemies?

Yes.

And, Is Gods Kingdome and Christs Kingdome all one?

Yes.

Doth Christs Kingdome any where take place, where his Word beareth not the sway?

No.

Or, Need we trouble our selves, if Christ and his Word doe not prevaile

10 *A.* When we say, Thy Kingdome come, we pray, that *s* Christ may reign throughout the World *t* by his word in despite of Satan, and all other rebellious enemies. s *Ps.* 110.1,2. t 2 *Thes.* 3.1.

11 *A.* When

prevaile any where, ſo long as we our ſelves are ruled by it? Yes.

Or, When Satans kingdome prevaileth, and any other rebellious enemies of Chriſt, may wee bee careleſſe to ſee or heare it? No.

11 Q. *What are wee taught to pray for, ſaying, Thy will bee done?*

Is it not that Gods will may bee fully yeilded to at all times? Yes.

Or, May wee not ſometimes ſtand upon having our owne wils? No.

Or, Grudge that we are forced to endure Gods will? No.

Or, Give way ſometimes to the luſts of men contrarying Gods will? No.

And, Need wee trouble our ſelves, if Gods will be not done by others, ſo long as we do it our ſelves? Yes.

Or, If others grudge to be forced to endure Gods will, may wee bee careleſſe to ſee or heare it? No.

12 Q. *What are wee taught to pray for, ſaying, Give us this day our daily bread?*

Doe wee not beg of God all needfull things for our bodily life and outward condition? Yes.

And, A bleſſing withall upon the things that are given us? Yes.

And, Freedome alſo from all harmes

11 *A*. When we ſay, Thy will be done; we pray that *u* Gods will may be fully yeilded to, *x* not our own wils, *y* nor the luſts of men. u *Pſal.* 143.10. x *Matth.* 26. 39, 42. y *Pſal.* 140.8. 1 *Pet.* 4. 2,3.

12 *A*. When wee ſay, Give us this day our daily bread, we begge all *y* needfull things for our bodily life and outward condition, with a *z* bleſſing

harmes in our outward conditi on ?

Or, is bare bread the onely thing we are allowed to aske?

13 Q. *What are we taught to pray for, ſaying, Forgive us our treſpaſſes ?*

Doe wee not beg of God, never to require of us our ſelves to ſuffer or ſatiſfie for our ſinnes paſt ?

And, Withall to aſſure us that he will not ?

Or, Are wee forgiven if God doe require of us our ſelves, to ſuffer or ſatiſfie for our ſinnes paſt ?

Or, Vnleſſe he accept the ſuffering and ſatisfaction of another, namely of Chriſt?

14 Q. *What are wee taught to pray for, ſaying, Lead us not into temptation ?*

Doe we not beg of God that we may not meet with any provocation to ſin ?

And, May alſo have all helps to grace ?

Or, May we be ſo confident of our ſelves as wee need not aske theſe things.

15 Q. *What are we taught to pray for, ſaying, Deliver us from evill ?*

Doe we not beg that we may be kept from ſin ?

And,

Yes. ſing on them, and *a* freedome from all harme. y *Prov.* 30.8.

No. z *Pſal.* 28.9. a *Pſ.* 17.8.

13 *A.* When wee ſay, Forgive us our treſpaſſes, wee beg of God *b* never to require

Yes. of us our ſelves to ſuffer and ſatiſfie for our

Yes. *c* ſins paſt, and to *d* aſſure us that hee will

No. not. b *Pſal.* 143. 2. c *Pſal.* 79. 8. *Pſal.* 25. 7.

No. d *Pſal.* 51. 12.

14 *A.* When wee ſay, Lead us not into temptation, we beg of God that we may not

Yes. meet with any *e* provocation to ſin, and

Yes. may have *f* all helps to

No. grace. e *Prov.* 30. 8, 9. *Pſal* 141. 4. f *Pſal.* 43. 3. *Pſal.* 119. 43. *Pſal.* 141. 5.

15 *A.* When we ſay, Deliver us from evill, wee beg of God to be

Yes. kept from *g* ſin, ſpeci-

ally

And, Specially from living in ſinne ?

And, To have all things bleſſed to our grace and ſalvation ?

And, So kept from Satan and Hell ?

Or, Is any of this needleſſe to be asked ?

Or, May wee preſume to live in ſin, and yet thinke to eſcape Satan and Hell, and be ſaved ?

Yes. ally from *h* living in it; and ſo from *i* Satan

Yes. and *k* Hell, having all

Yes. things bleſſed to our *l* grace, and *m* ſalvation. g *Ioh.* 17.15. *Pſal.*

No. 19.12,13. h *Pſal.* 119. 133. i *Zach.* 3.2. k 2. *Tim.* 1.18. l *Ioh.* 17.17.

No. m *Iohn* 17.24.

Queſti-

Questions and Answers tending to explaine the *Sacraments*.

Question 1.

WHat other meanes, beſides prayer, hath God appointed us to uſe, to confirme and increaſe our faith and grace?

Hath he not appointed us to uſe his Word and Sacraments? Yes.

Or, May we at any time willingly forbeare the uſe of them without offence to God, and hurt to our ſelves? No.

2 Q. *How will God have us uſe his word, that it may doe us further good?*

Is it enough onely to reade it, without hearing of it preached? No.

Or, To heare it onely preached, without reading of it? No.

Or, Without hearing it read? No.

Or, Will it doe us any good either way, unleſſe wee uſe it with delight, meekneſſe, faith, and a faithfull deſire to grow thereby?

3 Q. *How many Sacraments are there appointed by Chriſt?*

Are there onely two, namely Baptiſme

A. To confirme and increaſe our faith and grace, God, beſides prayer, hath appointed us to uſe his *a* word & *b* Sacraments. a *Col.* 3. 16. b *Marke* 16.16. *Luke* 22.19,20.

2 *A.* We are both to *c* read Gods Word, & *d* heare it *e* preached and *f* read, with *g* delight, *h* meekneſſe, *i* faith, and a faithfull *k* deſire to grow thereby. *c Iohn* 5.39. *Acts* 17.11,12. *d* 1 *Theſ.* 5. 20. *e* 2 *Tim.* 4. 1, 2. f *Acts* 13.15. g *Pſal.* 1. 2. h *Iam.* 1.21. i *Heb.* 42. k 1 *Pet.* 2.2.

3 *A.* There are two Sacraments appointed by Chriſt, namely, Baptiſme,

Baptiſme and the Lords Supper?
Or, Are there more then two?
Or, Fewer?

4 Q. *What is a Sacrament?*
Is it not the applying of an outward viſible creature to our bodies, as a ſigne, ſeale, or pledge from God of a like inward and ſpirituall grace to our ſoules?
Or, Is there a Sacrament where there is no outward viſible ſigne?
Or, Where the outward creatures are not applyed to our bodies, but onely gazed on?
Or, Are the Sacraments bare ſignes, without any ſpirituall grace to our ſoules offered by them?

5 Q. *Who hath authority and power to ordaine a Sacrament?*
Hath not Chriſt alone authority to command any ſuch uſe of any creature for a Sacrament?
Or, Hath any man, or company of men, any ſuch authority?
And, Hath Chriſt alone power to aſſure any ſuch grace with it?
Or, Can any man, or men of themſelves promiſe it?

6. Q. *What is Baptiſme outwardly in regard of the viſible ſigne, or creature commanded to be applied to our bodies?*
Is it waſhing the body with water

Yes. *l* Baptiſme, and the *m* Lords Supper, and no more. l *Matth.* 28. 19.
No. m 1 *Cor.* 11. 23, 24, 25.
No.

4. *A.* A Sacrament is the applying an outward viſible creature to our bodies as a *n* ſigne, ſeal, and pledge
Yes. from God of a *o* like inward and ſpirituall grace to our ſoules.
No. n *Gen.* 17. 11. *Rom.* 4. 11. o 1 *Cor.* 10. 16.
No.
No

5. *A.* *p* Chriſt alone hath authority to command the uſe of any creature for a Sacra-
Yes. ment, and *q* alone
No. power to aſſure any
Yes. *r* grace with it. p *Mar.* 7. 7. q. *Col.* 2. 8, 9, 10.
No. r *John* 1. 16, 17.

6. *A.* Baptiſme outwardly is waſhing the body with *ſ* water by dipping, or ſprinkling,

m

water by dipping, or ſprinkling, in the name of the Father, &c.

Or, May not any other creature be uſed for it beſides water?

And, Will ſprinkling the water doe it without dipping in it?

And, Will not other words do as well, where there is not all the three perſons of the bleſſed Trinity named?

7 Q. *What is the inward and ſpirituall grace ſealed to the faithfull in Baptiſme?*

Is it the vertue of Chriſts bloud, and of his Spirit, to the waſhing away of ſin, and new birth to the life of grace?

Or, Do any of the faithfull, who are baptized, miſſe of this grace?

Or, Do hypocrites, though outwardly baptized, partake of this grace?

8. Q. *How often is baptiſme to be adminiſtred to any one party?*

Muſt it be often adminiſtred to the ſame party?

Or, May it be if any deſire it?

Or, Muſt it be to any one one ly once, and no more?

And, Is it ſo becauſe as we can be borne but once naturally, ſo but once ſpiritually?

9 Q. *How is it proved, that children borne within the Church are to be baptized?*

Is it a juſt proofe of it, that chil-

Yes. in the *t* name of the Father, and of the Son, and of the holy Ghoſt.

No. *t John* 3. 23. *t Mat.* 28. 19.

Yes.

No.

7 *A.* The inward grace ſealed to the faithfull in Baptiſme, is the *u* vertue of Chriſts blood and of his Spirit, to the *x* waſhing away of ſin; and *y* new birth to the life of grace. *u Rom.* 6. 3, 4. *x Acts* 22. 16. *y Titus* 3. 5.

Yes.

No

No.

No.

No

8 *A.* Baptiſme is to be adminiſtred to any one onely once, and no more; becauſe as we can be borne but once naturally, ſo but once ſpiritually.

Yes.

Yes.

9 *A.* Children born within the Church are to be baptiſed, becauſe they

children were wont to be circumciſed by Gods command? Yes.

Or, Is there any ſuch difference between Circumciſion and Baptiſme, as for children to be admitted to the one and not to the other? No.

And, Is it not alſo a juſt proofe of it, becauſe ſuch children are within Gods Covenant, and ſo have right to the ſeale of it? Yes.

10. Q. *Since nothing can be required of children when they are brought to Baptiſme; what is required of them afterward when they come to yeeres of diſcretion, in conſideration that they have been baptized?*

Are they not then bound to practiſe faith and obedience? Yes.

Or, Are they free from any ſuch engagements, although their ſureties that required baptiſme for them did promiſe and vow it in their names? No.

And, Shall they feele any benefit of their Baptiſme, when they come to yeares, without this? No.

Or, Faile to feele it if they practiſe this? No.

10 *A.* Children baptized are bound when they come to yeers of diſcretion, to practice *a* faith, *b* and obedience, and then they ſhall feel the benefit of their Baptiſme. a *Gal.* 3. 26. b *Rom.* 6. 3,4.

11 Q. *What is the Lords Supper outwardly, in regard of the viſible ſigne or creature commanded to be applied to our bodies?*

Is it both eating bread, and drinking wine, in remembrance of Chriſt, and his death for us? Yes.

Or, May we not onely eat the

11 *A.* The Lords Supper outwardly is *c* both eating bread, and drinking wine, in remembrance of Chriſt and his death

for

they were *y* wont to be circumciſed, and becauſe *z* they are within Gods Covenant, and ſo have right to the ſeal of it. y *Gen.* 17. 12. z *Gen.* 17. 7. 1 *Cor.* 7. 14.

the bread, and forbeare to drink the wine?

And, After the consecration for the Sacrament, is it still bread which we breake and eate? Yes.

And, Wine which we drink? Yes.

Or, Is it substantially changed into the very body and blood of Christ? No.

And, Doe wee receive aright if we receive the bread and wine and forget Christ? No.

Or, Remember his person, and forget his death for us? No.

12 Q. *What is the Lords Supper inwardly, in regard of the inward and spirituall grace there offered unto us?*

Is it not Christs body and blood nourishing our soules by renewing pardon for sin past, and grace against sin hereafter? Yes.

Or, Is there onely a bare remembrance of Christs body and blood, without an effectuall partaking of them by those that come aright to receive them? No.

Or, Can the body and blood of Christ bee received by any without benefit to their soules? No.

And, They missing pardon for sin past? No.

Or, Missing of some renewed grace against sin hereafter? No.

13 Q. *Who doe partake of the body and blood of Christ in the Lords Supper, and how is it received?*

for us. c 1 *Cor.* 11. 23, 24, 25, 26.

12 A. The spirituall grace in the Lords Supper is *d* Christs body & blood, *e* nourishing our souls by renewing pardon for sin past, and grace against sinne hereafter.

d 1 *Cor.* 10. 16. e *Ioh.* 6. 51, 54, 55, 58.

13 A. The body & blood of Christ in the Lords Supper is *f* only

Is it onely received by the faithfull, and onely by their faith? Yes

Or, Doe any elſe receive it, though they eate the bread, and drink the wine? No

Or, Doe the faithfull themſelves receive it with their hands and mouthes? No

14 Q. *How often is the Lord Supper to bee adminiſtred and received?*

Is it often to be adminiſtred? Yes.

Or, Seldome? No

And, Muſt it be received often? Yes

Or, Seldome? No

Or, May any keepe away at their owne pleaſure, and come onely when they liſt? No

Or, Are they excuſable that refuſe to come, becauſe they have no leiſure for worldly buſineſſes? No.

Or, Becauſe they have not repented of their ſins? No.

Or, Becauſe they are not in charity? No

Or, Any ſuch like excuſe? No

15 Q. *How muſt a man come to the Lords Supper?*

May a man come carelesly without preparing himſelfe? No.

Or, Can a man prepare himſelf ſufficiently unleſs he examin himſelf? No.

And, Doth not a man elſe eate and drink unworthily? Yes.

And, May any ignorant perſons

ly received by the faithfull, and only by their *g* faith. f 1 *Cor.* 11.29. g *Ioh.* 6.35,47, 48,54.

14 A. *h* The Lords Supper is to be often adminiſtred, and received often by every Chriſtian. h 1 *Cor.* 11 25,26,27,28.

15. A. He that commeth to the Lords Supper muſt *i* examin himſelf, or elſe he eateth and drinketh unworthily; and ſo no ignorant perſon may come. i 1 *Cor.* 11. 27, 28,29.

16 A.

sons, whether children, or grown up, come to the Lords Supper, seeing they know not how to examine themselves?

16 Q. *What is the sinne, and danger of those that eate and drinke at the Lords Supper unworthily?*

Are they not guilty of the body and blood of Christ?

And, do they not eat and drink damnation to themselves, if they repent not of it.

Or, Is it wrong to accuse them of such a sin?

Or, Is that too sore a punishment for such an offence?

17 Q. *What are the things a man must examine himselfe about, when he commeth to the Lords Supper?*

Are they not repentance and faith, and thankfulnesse, and charity?

Or, May a man come in his sins unrepented of?

Or, Without faith in Christ?

Or, Without thankfulnesse to Christ?

Or, Without charity to men?

Or, Is any man a christian that is altogether without these?

18 Q. *How may a man examine himselfe about his repentance so, as hee may know hee doth truly repent?*

Is it when he seeth sin so odious and mischievous as he resolveth nothing

No. 16 A. *k* They that eate and drink unworthily at the Lords Supper, are guilty of Christs body & blood,

Yes. and eate and drinke

Yes. damnation to themselves, if they repent not of it. *k* 1 *Cor.* 11.

No. 27,29,31,32.

No. 17 A. When a man commeth to the Lords Supper, the things he must examine himself about, are *l* repentance

No. and *m* faith, & *n* thankfulnesse, and *o* charity:

Yes. For a man is no Christian that is altogether

No. without these. 1 *Luke*

No. 13.3,5. m *John* 3.36

No. n *Col.* 3.15,17. o *Mat.*

No. 6.15. 1 *Cor.* 10.17.

No. 18 A. A man may know that he truly repenteth, when he seeth sin *p* so odious, and so *q* mischievous, as he

nothing shall make him willing to sin againe? Yes.

Or, Doth a man truly repent unlesse he see sin to be most odious and most mischievous? No.

Or, Vnlesse he resolve against all sin? No.

19 Q. *How may a man examine himselfe about his faith so, as to know he hath true faith in Christ?*

Is it not when he looketh for pardon and all good to his soule onely from Christs death, and looking at that, keepeth his soule from fainting utterly? Yes.

Or, Doth he truly beleeve that joyneth any creature with Christ in expectation of pardon and good to his soule? No.

Or, Whose spirit so fainteth he looketh not at all for any good from Christ? No.

20 Q. *How may a man examine himselfe about his thankfulnes to Christ so, as he may know he is truly thankfull?*

Is it when he esteemeth Christs love and benefits above all others, and so desireth to please him in all things? Yes.

Or, Is he truly thankfull that esteemeth the love of men or their benefits, more then Christs? No.

Or, Equall to them? No.

Or, Any benefits in temporal respects equall to Christs? No.

Or, That is not moved by Christs

r resolveth nothing shall make him willing to sin again. p *Ezek.*36.31. q *Ro.*6. 21. r *Esay* 30. 22. *Job* 34. 31,32. *Hos.*14.38.

19 *A.* A man may know hee hath true faith in Christ, when s onely from his death he looketh for pardon, and all good to his soule, and looking at that keepeth his soule from fainting utterly. s *Phil.*3.7,8,9,10.

20 *A.* A man may know he is truly thankfull to Christ when he esteemeth Christs *t* love and *u* benefits above all others, and so desireth to *x* please Christ in all things. t *Eph.*3. 17,18,19. u *Phil.* 3. 8. *x* 2 *Cor.*5.14,15.

Chriſts love and benefits to deſire to pleaſe him in all things? No.

21 Q. *How may a man examine himſelfe about his charity ſo, as he may know he hath true charity toward all men?*

Is it when he loveth every one, even thoſe that have wronged him, as he deſireth God and men ſhould love him? Yes.

Or, Hath he true charity that onely loveth his friends who are kinde to him? No.

Or, At the moſt thoſe onely that wrong him not? No

Or, Pretending to love even thoſe that wrong him, yea his heart, and words, and dealings are otherwiſe towards them, then he deſireth from God and ſuch men as love him? No.

21 *A.* A man may know he hath true charity toward all men, when he loveth x every one, y even thoſe that have wronged him, as he deſires z God or * men ſhould love him. x *James* 2. 8,9. y *Mat.* 5. 43, 44, 45. z *Mat.* 6. 12. * *Mat.* 7. 12. 1 *Joh.* 3. 18, 19.

FINIS.